THE

"SHARADA-PEETHA"

RESEARCH SERIES

A Series of Publications on Researches in Indology

(Founded by Dr. R. K. Kaw, M. A., Ph. D.)

VOL. VIII,

Buddha Jayanti Number

Sharada-Peetha



विश्व - शान्तिः



LORD BUDDHA

नित्यं शिवं शान्ति - सुखं वृणीष्व

(Choose the pleasure of everlasting tranquility and peace)

Sharada Peetha Research Centre

KARAN-NAGAR, SRINAGAR, KASHMIR, (India)

1972

Price : Rs. 5

CONTENTS

The Sharada Peetha Research Series

DEVOTED

1. To revitalise Indian Culture ;
2. To disseminate eternal values of peace and freedom and human dignity, taught in our philosophy
3. To conduct antiquarian studies and researches into Oriental Culture (Indology), particularly Kashmir's contribution to thought through the ages ; and
4. To explore exchanges of Eastern and Western Cultures, especially Hindu and Muslim thoughts (in Kashmir).

Dedicated to

DR. S. RADHAKRISHNAN
Philosopher & the World Teacher
EX-PRESIDENT OF INDIA

FOREWORD

It is a privilege to introduce the *Buddha Jayanti Number* of this Series along with its renowned founder and scholar Dr. R. K. Kaw not only to the Buddhist World but to the scholars and savants in the East and the West. Sixty years ago, the Buddha captivated my fancy, as a school boy, and years later I read a lot of literature on Buddhism and contributed a number of papers thereon to some journals. There was a *"hiatus"* thereafter, until I, a believer in Time, came in contact with this indefatigable worker in the cause of Culture and his Sharada Peetha, and I was convinced that with scholars like him, the cultural heritage of Kashmir would once again be revived along with those scholarly traditions which had been set two thousand years ago when the Fourth Buddhist Council met in our *"Paradise on Earth"* under the patronage of the great Emperor Kanishka. And for that our Dr. Kaw may not only be responsible, but prove to be an immeasurable asset. It may not be out of place to add that his earnestness, his scholastic aptitude, his keen desire to give a fillip to the great Buddha's teachings in this land of Shaivism—where he shines like a star in the firmament of Pratyabhijñā—have made this Series see the light of the day, and I commend the present Number to all, so that every one is benefitted by the teachings of the great propounder of the *Ashṭamārga* (Eightfold Path).

It shall give me the greatest pleasure that the plot of land granted by the late Maharaja's Government to the Buddhists at Rajabagh is allotted to the Buddhist Centre started by Dr. Kaw for the propagation of Buddhist thought and allied doctrines.

KALOHAM !

28th May, 1972

Karma Yogi J. L. K. Jalali,
Chairman, Advisory Board,
Sharada Peetha Research Centre,
Srinagar.

INTRODUCTORY

It is a matter of great pleasure to present to our readers the eighth issue of the Series in honour of the **Buddha Jayanti**. We pay homage to Lord Buddha on this Happy *Buddha Pūrnimā* day on behalf of our learned members and friends in India and abroad. May the Lord grant everlasting peace and tranquility to the whole mankind.

The *Buddha Jayanti* has been celebrated here under the auspices of the World Buddhist Centre attached to the Sharada Peetha Research Centre. It was after the Preparatory Conference of the Seventh Buddhist Council was held (at this Centre) that the establishment of the Buddhist Centre matured and it was duly inaugurated on the 2nd October, 1971 (Mahatma Gandhi's Birthday). This centse aims at becoming a World Buddhist Centre in its real sense in course of time and it is proposed once again to call under its auspices the World Buddhist Conference as soon as the necessary preparations are made and completed in consultation with our friends in India and abroad. The Council held last time could not hold its deliberations on the main problems due to the fact that most of the world scholars invited were not able to come and participate in the Conference. The resolution adopted in the Conference is reproduced below :-

"The Seventh World Buddhist Council announced to be held in Srinagar from 28th to 31st July (1971) could not take place as the full representation of the world scholars did not exist in the meetings.

So the present participants while discussing preliminary problems, resolved that the Council be held now at a place and on dates to be announced later on".

The Buddha Jayanti and other allied functions, it is hopsd, will in future be held under the auspices of this Centre.

Sharada Peetha Research Centre,
Karan-nagar, Srinagar, Kashmir, India.
28th May, 1972,
(*Pūrnimā, Buddha Jayanti Day*).

Dr. R. K. Kaw
Hon. Director & Gen. Editor.

BUDDHA JAYANTI CELEBRATION
(PROCEEDINGS)*

The Centre celebrated the **Buddha Jayanti** on Sunday, *Vaishākha Pūrnimā*, **the** 28th May, 1972, at 6 P.M., under the auspices of the World Buddhist Centre (set up there), in two sessions. Tht first session began with the garlanding of the portrait of Lord Buddha and ended with the release of the *Buddha Jayanti Number* VIII of this Series. Shri Gopi Krishna, a scholar and an authority on Yogic Culture of India, was specially invited to speak on the occasion, besides others.

Tributes to this great son of India were paid by a number of speakers including Dr. R. K. Kaw, Shri J. N. Ganhar, Shri D. N. Dhar and Shri J. L. K. Jalali. Dr. Kaw threw light on the high principles taught by the graat teacher and Shri Ganhar dwelt at some length on what a great hold Buddhism had on the people of Kashmir for centuries and how the Buddha was accepted as one of the ten incarnations o Lord Vishṇu.

A note-worthy feature of the function was that a paper on the Buddha by the great Shaiva philospher, Swami Lakshman Ji, was read out at the meeting as the Swami Ji could not be present. It was pointed out therein that it had been our great good fortune to have had so many great souls, like Lord Buddha, Shankarāchārya, Utpaladeva and Abhinavagupta (to name a few of them only), born in India, after the Vedic seers and sages. Lord Buddha and Mahāvira were the first to concentrate on the problem of human suffering. The Buddha taught people to follow the path of righteousness and act on the ethical and moral law (*dharma*), pursue the path for enlightenment (*bodhi*) and have association with great souls (*samgha*). Another paper received on the occasion was on *"An Astrological Synopsis on the Life of Lord Buddha"*, by Shri Vishinatha. According to him *"Buddha Pūrnimā"* day has a special importance because it was on that very day that this great

---

*By Prof. J. N. Ganhar, Gen. Secretary, Sharada Peetha Research Centre, Sgr.

'spiritual leader' and 'the founder of an encient religion' had his birth, his enlightenment and his salvation. As a result of the particular grouping of planets at the time of his birth, termed as "*Parivrāja* or *Sanyāsa Yoga* of the highest calibre", he was destined to be a world teacher and the founder of one of the world's greatest faiths, viz. Buddhism.

Shri J. L, K. Jalali revealed that years ago a three-acre plot of land at Rajabagh, Srinagar, had been allotted by the Maharaja's Government. of the State for a Buddhist Centre. He expressed the hope that this World Buddhist Centre would be established at that place. Shri Dina Nath Dhar dwelt on how Buddha Jayanti was celebrated in Tibet and China. Shri B. N. Shastri recited a poem in Sanskrit on the Buddha. Shri Shyam Lal Saraf, Ex-Minister of the State, who presided over the meeting, paid glowing tributes to the great teacher for the immense good he has done to humanity and said that the great seers and saints of all religions deserved our respect and homage.

At the second session, Shri Gopi Krishna spoke on **"To what extent has the Yogic Culture of India caused a world-wide interest in the West"**. Shri Gopi Krishna who has a large following in western countries, has recently returned from a tour of Germany, Italy, Switzerland and other places. He said that he had found that there was a crisis of conscience in the West because the material advancement which had come about in the West as a result of Science and Technology, had failed to satisfy the people and there was an intense urge for spiritual advancement.

Mr. John Hughes, a Candian Scholar, now conducting research in Kashmir Shaivism, paid a handsome tribute to the learned speaker and said that he had made a very correct analysis of the situation in the West. Both Shri Saraf ond Dr Kaw who early introduced the speaker, said how Shri Gopi Krishna had been doing his work unostentatiously and quietly for so many years and how it had won great acclaim and appreciation in the West. Dr. Kaw pointed out that Shri Gopi Krishna's works have been published not only in English, Hindi and Urdu, but also in German, French, Italian and Dutch languages. He mentioned *'Kundalini,' 'Biological Basis of Religion and Genious', The Shape of Events to come'* and *'From the Unseen'* among the publications of Shri Gopi Krishna,

(*Contd. on P. 17*)

INTRODUCTION TO YOGA

(Based on the paper—"Yoga with Exercises,"— by Dr. R. K. Kaw, read on Japanese Young Peoples' Group Seminars, held in Kashmir University, in July and August, 1971).

Rise of Yoga system and its spread in Asian countries : Patañjali is the traditional founder of the Yoga, in India. The word '*Yoga*' literally means 'union', *i. e.* union or the communion of the individual soul with God or the Universal Soul, through concentration and meditation. Patañjali uses the word in the sense of spiritual effort to attain perfection, through the control of the body, senses and mind, and through right discrimination or concentration, etc. It therefore means spiritual action or practice. Patañjali *Yoga Sūtra* is the first treatise on Yoga. It is divided into 4 parts:

(1) *Samādi-pāda* (dealing with the nature and aim of concentration) ;
(2) *Sādhnā-pāda* (dealing with the means to Samādhi),
(3) *Vibhūti-pāda* (dealing with the supra-normal powers which can be acquired through Yoga) ; and
(4) *Kaivalya-pāda* (dealing with the nature of liberation, *Mokṣa* or *Nirvāna*).

Patañjali Yoga is also known as *Rāja Yoga*. In the text Yoga is defined as the cessation of the modifications of *Chitta* (*Yogaś citta vṛtti nirodhaḥ*); *Chitta* is the triple internal organ (*antaḥ-karaṇa*)- *Maṇa* (mind), *Buddhi* (intellect) and *Ahaṅkāra* (ego). This cessation is achieved through meditation or concentration which is also called Yoga (*yogaḥ samādhi*).

The twin Sāṁkhya-Yoga systems are undoubtedly the oldest systems of Indian philosophy. There are references to Sāṁkhya-Yoga in some of the Upaniṣads, like *Chāndogya*, the *Prasṇa*, the *Kaṭha* and the *Śvetāśvatara*. The development of Yoga system precedes the age of Buddha, since Buddha is said to have practised Yoga. There arose a number of schools of Buddhist thought (in India) before the first century B. C. Four of which are the chief Buddhist school ;

two belong to the Hīnayāna and two to the Mahāyāna sects. The two Mahāyān schools are the *Vijñāna-vādins* and the *Śūnya-vādins*, which are quite popular. From the school of Vijñāna-vādins arose the school of *Yogācharas*. While *Shunyavāda* orginated with the famous teacher Nāgārjuna, *Yogāchāra* school was founded by Maitreya or Maitreyanātha (3rd Cent. A.D) Asanga, Vasubandhu, Sthiramati, Dinnāga, Dharamapāla Shāntarakṣita and Kamalashila were the noted teachers of this school. In fact the appellation *Yogāchāra* was given to the school by Asanga (4th cent. A. D.). *Yogāchāra* was so called as it emphasised the practice of Yoga (meditation) for the attainment of the highest truth (*bodhi*). All the ten stages of spiritual progress (*daśa bhūmi*) of the Bodhisattvahood had to be passed through before the *bodhi* could be attained. While Buddhism spread in the countries of the North, the East and the South, the impact of the Yogāchāra school on its adherents was perhaps much pronounced, as we shall see, below.

We learn that the Indian scholars arrived as early as 217 B.C. at the capital of China in Shen-si to propagate their religion, and in 122 B. C. the first statue of the Buddha (golden statue) was brought to the emperor of China for worship. In the year 61 (or 62) A.D; the emperor Ming-ti sent an embassy to India to collect Buddhist canons and to invite monks to come to China. Early in the 4th century, the Chinese people began to adopt Buddhist monastic rituals. In this period (by 335 A.D.) a number of monasteries were established in Northern China, and nine-tenths of the people were said to have embraced Buddhism.

From the 4th century A. D. famous Chinese scholars like Fa-hien and Hiuen-Tsang came to India for search and study af Buddhist texts and some Indian scholars like Kumārajiva (Kashmirian), Bodhidharma and Paramārtha went to China to teach and propagate Buddhist thought. By and by various schools of Chinese Buddhism came into existence. The *Ch'an* or *Dan* (*Dhyāna*) School, a notable esoteric Buddhist School of *Yoga-dhyāna*, was evolved by Bodhidharma (the third royal son) who is said to have come to China from South India or Persia, about 470 A. D. Besides the *Ch'an* Buddhism (*Dhyāna* Buddhism), there was also in vogue the *Tantra* School (comprising the secret teaching of Yoga), the founder of which was Shan-Wu-Wei (Saubhākara). It was introduced into China about the year 720 A. D. Yoga meant to the adherents of this school "concentrating the mind". This sect taught the magic observances in

Buddhist pratices. Thus it was given another name "*Yoga-mi-kiau*". The *Sukhāvatī-vyūha* School (founded in China in 7th Cent. A. D.) lays emphasis on the repetition of the formula '*Namo 'mitābha-buddhāya*' (Glory be to Amita Buddha).

Cultural contacts of Tibet with the Buddhist world surrounding her, namely, India, Khotan, Mangolia, China and Burma must have been established two centuries before its most gifted ruler Sron-btsan-sgam-po (b. 617 A. D.) The establisament of Buddhism as a state religion must have occurred there in the reign of his fifth successor. The Indian teachers in Tibet introduced esoteric Buddhism of the school of *Tāntrism* among the people there. *Bkah-rgyud* (Oral Traditionalism) was founded by the Tibetan Lama Mar-pa, a disciple of the Indian Tāntrist, Naropa of Nalanda University. It has some affinities with the *Dhyāna* School, to which most of the Northern Buddhists of Japan and China belong at present. Nepal occupies a unique position among the Buddhisht countries, because of the birth of Shakya prince at Lumbini, in the present day Nepal. Buddhism spread to Ceylon, Burma, the Malaya Peninsula, Siam (Thiland), Cambodia, Viet-nam, Indonesia (Sumatra and Java), a prominent feature of the Buddhist schools prevailing there being *Yoga-dhyāna* or *Tāntrism.* The Bundhist sects in Japan are said to bc 13 in number. The *Tend'ai*, an offshoot of the Chinese *Tien-t'ai* Sect, founded there in 804 A. D. by Saicho, is very well known. It absorbed the ideas and principles of *Tāntric* Buddhism and those of the *Dhyāna* and *Vinaya* schools. It differs from the Chinese *Tien-t'ai* in its practical approach. Another sect, the *Shingon* Sect in Japan is based mainly upon the *Mahāvairocana Sūtra* and the other *Tāntric sūtras.* The cult is essentially one of the magical or mystical practices as found in the *Tāntric* Buddhism of Tibet. *Zen Buddhism* (Zen or Chinese *Chan*, Sanskrit *Dhyāna*, meaning contemplation or *Yoga-dhyāna*) was introduced in Japan from the 11th Cent A. D. It has three branches in Japan, the *Rinzai*, the *Soto* and the *Obaku*. The *Zen Buddhism* lays stress on meditation or contemplation which alone can lead one to enlightenment. *Zen Buddhism* brought to Japan the higher Chinese Culture of those days. Thus we find that the contemplative or *Yoga-dhyāna* Buddhism is popular in almost all the Eastern Asian countries. Hence importance of Yoga system for the Asians.

Utility of Yoga in the Modern age of Science: The Yogic system was known in India from remote ages, not only as a means of developing human personality, but also as a wonderful aid to scientific observation. It is well known that our great thinkers of the past entered deeply into the very core of things by means of Yogic processes. Yoga system has proved of great value in attaining to heights in the sphere of knowledge. By practising the three-fold Yogic method taught in *Yoga Shāstra,* a person is said to manifest his profounder faculty and to attain omniscience, all-penetrating grasp, along with many other supernatural powers as given by Patañjali in his *Yoga-sūtra* (Chap. III). Patañjali says that if the three processes of *Saṁyama*, comprising concentration (*dhāraṇā*) contemplation (*samādhi*) and meditation (*dhyāna*)[1], are rightly followed in practice, one is sure to obtain certain supernatural powers, as facts of experience, for instance (1) The knowledge of the past and future is acquired through *Saṁyama* over the three modifications (iii, 16)[2]. By the mental presentation of the impressions, the knowledge of previous births (iii, 18); (3) With reference to cognition, the knowledge of another's mind, i. e., from the mental presentation of the cognition (of others), results the knowledge of other's minds (iii, 19) (4) From the *Saṁyama* with reference to the shape of the body, its visibility being suspended, and thus its connection with occular light being severed. – there is disappearance. (Com.) From the *Saṁyama* with regard to the shape of the body, visibility of the shape becomes suppressed; and on this suspension the connection of the body with the light of (other people's) eyes ceases, and thence results the disappearance of the Yogi. The disappearance of sound, etc., also takes place in the same manner (iii, 2). (5) From *Saṁyama* on the sun the knowledge of the worlds, globular regions (*lokas*), the planets and the stars (iii, 26). (6) From *Saṁyama* in the moon, the knowledge of the starry regions, i.e., the knowledge of the position of the stars. (7) From the *Saṁyama* over the relation of the body and *Ākaasha*, results passage through space, from the acquisition of levity like

---

1. Concentration (*Dhaaraṇaa*) is the fixing of the mind to a certain locality (*Ys* iii, 1). Contemplation (*Samaadhī*) consists in the uninterrupted current of cognition thereof (ib, 2). The same, enlightening the object alone, and devoid of its own identity, as it were, is meditation (*dhyaana*) (ib, 3). It is applied by stages (ib, 6). Its flow becomes tranquil from residual habit (ib, 10).

2. From *Saṁyama* over the modifications of *property, time* and *condition,* accrues to the Yogi the knowledge of the past and future (ib, 16).

that of cotton (iii, 42).[8] Mastery over the elements accrues from the *samyam* with reference to grossness, character, subtelity, concomitance and usefulness. Thus from *Samyama* over these five forms, and by subduing the five elemental forms, the Yogi becomes the "conqueror of elements", and so on. This is a durely psychological method of Yoga, that of meditation.

Another method is known as *Hatha Yoga* or *Laya Yoga*, according to which the secret of attaining all kinds of supernatural powers lies in arousing *Kuṇḍalinī Shakti*, i.e., the power of spinal cord, through the control of *Praaṇa* that is dorment in every normal individual. This is more or less a physical method. In the Yogic theory the human body is conceived as a miniature copy or replica of the world without it. The forces by which this microcosm is controlled at the same time operates upun the macrocosm, and thus, by certain physical and mental processes, the Yogin can win for himself not only supernatural powers over his own body and mind but also miraculous control over the universe, universe, culminating in the complete translation of his soul into the higest of being, the Absolute. In the human body there are numerous *nadis* (nerves) among which three are of supreme importance, *Suṣumnanaa Idaa* and *piñgala*, which descend from the brain into the pit of the abdomen. In the centre of *Suṣumnaa* is a Nādī called *Citra*. There are six *Chakras* or circles which are conceived as being of the form of lotuses, attached at intervals to *Suṣumnaa*. These are (1) *Mulaadharah* or simply *Ādhaara*, the lowest end of *Suṣumnaa*, imagined to be a lotus of four digits, (2) *Svaadhiṣthaana*, in the region of genetals, a red lotus with six petals, (3) *Manipūra*, a golden lotus of ten petals by the naval; (4) *Anaahata*, a red lotus of twelve petals in the heart, (5) *Viśu. dhi*, a golden lotus of sixteen petals situated in the throat, and (6) *Ajñaa Chakra*, a lotus of two petals in the forehead between the two eye-brows. Above all these circles is the highest of all, *Sahasraara* conceived as a lotus with thousand petals, situated at the base of the palate. The object of Yogic contemplation is to absorp the *Kuṇḍalinī* into the microcosm, representing macrocosmic energy, into the *Sahasraara* typifying the Absolute. In order to effect this transit of *Kuṇḍalinī* through *Suṣumnaa* and the *Brahmarandhra* (the upper extremity of *Suṣumnaa* and *Citra*) into *Sahasraara*, the nādis must, by the exercise of *Praṇayama* be blocked up with air introduced into them by inspiration (*pūraka*) and retained in them (*kumbhaka*). The final epiration of this retained air is called *recaka*. By performing this mystic breathing exercise, the

Kuṇḍalini *Shakti*, i. e., the power of spinal cord, is roused in its six centres (*chakras*), and thus the Sādhaka (Yogin) attains supernatural subtle powers of the soul[3].

It will be interesting to note the results of the Yogic practices as recorded in various teatises in Sanskrit. *Sūrya Siddhaanta*, an outstanding work on Astronomical Science, is in fact the product of the Yogic revelation, as indicated by the opening verses of the book (*SS* I, 1-10)[4]. It transpires that in the remote days of the world's civilization, it was the Yogic system of *Saṁyam* (meditation) which was a wonderful aid to scientific observation. In *Buddha Charita*, Lord Buddha is stated to have attained certain occult powers by means of Yogic practises, which he performed under the bo-tree. He exhibited certain Yogic feats for attracting followers in the beginning, such as floating in the air, flying in the heavens, without any mechanical contrivance, walking on the surface of the water as upon the ground, entering into the earth as in water, passing through fire uninjured (without being burnt)[5]. I had a chance

---

3. (i) Woodroffe, *shakti* and *shaakta*.
   (ii) Barnett, "Priliminary Note on Yoga" in *Lallaa-Vakyaani*, Asiatic Society Monographs, No. XVII, 1920.

4. In the closing period of Satya-Yuga, Māyā demon, desirous of knowing the sacred knowledge of *Siddhaanta*, the foremost among the Vedāngas, the source of the knowledge of the movement of the planets, performed a severe penance and worspipped the sun. God sun was pleased and comming to know about his desire to learn the sacred science, he approached him in order to grant him a boon. He said that his radience is intolerable and he has not a moment's rest. So he would produce a man (*Puruṣa*), a part of his own self, to impart him the sacred knowledge. Thus saying the sun went his own way aud the sun-born *Purūṣa* taught him the Science of *Siddhaanta*.

Sūrya Siddhaanta I, 1-10.

sugatas-tathāgatam-aveksha narapatim-adīramāshayaa;
.........vininishayā gagamam-utpapaataha;

of witnessing myself at least two such hair-splitting acts (1) floating in the air (void) and (2) walking on burning charcoals without causing any injury, as exhibited by a Yogic party from Hrishikesha, at Jammu, on two occasions.

As stated above, Yoglc methods have been adopted by various schools of religion and philosophy in India. *Yogaachaara* school of Buddhists emphasised the importance of Yoga for realizing the Absolute Truth (*Bodhi*). Kashmir Shaivas adopted it as a means of developing higher powers of *Icchaa* (will) *Jñaana* (knowledge) and *Kriya* (action). This triple process is known as *Icchopaaya*, *Jñanopaapa* and *Kriyopaya*. In the varions Asian countries, in the North, East and South, Yogic practices have been incorporated by different Buddhist schools prevailing there.

In the recent times, some psychologists have started the study of man and his spiritual nature, 'with the moden scientific method', and to investigate into the ways by which abnormal and higher powers of knowledge and action are manifested by a man as by performing Yogic practices. This has given rise to a new branch of Psychology, known as *Parasychology*, which is one of the youngest sciences. It originated in the great movement known as *Psychical Research*. It deals with the deeper and supernormal nature of man. This new Psychical science comprises in a scientific investigation into such rare, odd and strange phenomena which defy human intelligence. There are departments of this science in some well-known universities of the world and Institutes of

---

sa vicakrame divi bhuviva punar-upavivesha tasthivān;
nishcala-matirashayistha punar-bahudā-abhavat punar-abhut-tathaikadhā;
salile kshitaav-iva cacāra jalam-iva vivesha medinim;
mega-iva divi vavarsha punah punar-ujalan-nava-ivodito ravi.

"The blessed one seeing the king arriving tremulous with hope... flew up in air in order to convert them. He walked in the the air as if on the earth, then he stooped and sat down, then he laid down unhesitatingly, he divided himself into many forms and then became one again. He walked on the water as if on the dry land, he penetrated the earth as if it were water, then he shed rain like a cloud in the sky, and then he blazed like the newly risen sun".

Asbvaghotsh's Saundarananda, III, 21-26.

it in Indla. The science is trying to penetrate human nature by means of modern scientific method, more deeply than has so far been done.

The wonders that modern science is revealing and demonstrating with regard to the external world of matter are not more surprising and astaunding than those which the ancient Indian Yoga discovered and demonstrated with regard to the inner world of mind. For instance, Vasiṣṭha thinks that it is possible to know what is passing in other's mind. The main hinderance to such knowledge is grossness or impurity of the mind. A mind can be in contact with other minds when it is purified. Vasiṣṭha thinks that the main thing required for attaining higher powers is to deny one's identity with the physical body. Since the foundation of a Society for psychical reseach in England, in 1882, a systematic and scientific study of all types of supernormal knowledge has been made on extensive scale. The invesrigators have collected a large number of facts and have coined several new terms to describe them. Prof. Ricket used the term *Cryptesthesia* to indicate all sorts of supernatural cognition. J. B. Rhaine has used the term '*Extra-Sensory Perception*' also to cover almost all types of supernatural cognition. F. W. H. Myres used *Telepathy* for communication of impressions of any kind from one mind to another independently of the recognised channals of sense. The terms *lucidity, Clairvoyance* (including *Clair audience*), *second sight* and '*extra-sensory Perception*' are used for perception of things and events happening in the present, near or far off, without the use of the sence-organs. It is called *Retrocognition* when the past—sometimes long past—events are perceived as if they are occuring at present. It is called *Precognition, Premonition, Fore-knowledge,* or *Prophecy,* when the impending future events are perceived at present, and the knowledge is not based on mere surmise or inference. It is called *Psychometry* when a person is able to describe the past history of an object, or events and incidents connected therewith, simply by handling it. *Telepathy* is called '*mind reading*' or *thought reading,* when a person can directly know and describe the contents of the mind of another and '*thought-transference*' or *thought-transmission*', when one can, at will send his ideas to a desired person without the use or aid of any physical or Psychological mechanism, and without being at all effected by distance, etc. There are even in full day light movements of objects without contact (*Telekinesis*), and so on. All such types of experiences of supernormal knowledge or happenings are facts of experiences of master minds refined by Yoga.

ETHICAL AND MORAL VALUES IN SIKHISM
(IN THE WORDS OF GURU NANAK)

—By Dr. **R. K.** Kaw

Only one way for all : The way of the Yogīs is the way of philosophy, and that of Brahmins is to read the Vedas; the way of Kshatriyas is the way of bravery, and that of Shudras is to serve others; but to one who has right uuderstanding, there is one and the same way for all, that is looking on all men as equals. The way of the righteous is not wandering to tombs or places of cremation, or sitting in different postures of contemplation, or wandering in foreign countries, or bathing at sacred places; It is to abide pure amid the impurities of the world.

Purity : The heart gets impure with greed, and the tongue with lying; the eyes get impure by staring at another's wealth, his wife or her beauty; the ears get impure by 'devouring' the slander of others. These impurities lead the soul of man to hell All other impurities supposed to be contracted from touching (the so-called untouchables) are due to superstition. Those who have realized this ... do not believe in that as impurity. They are not to be called pure who only wash their bodies; rather are they pure who enshrine the Lord in their hearts; who love Him best by loving best his fellow creatures. He who worships stones, visits places of pilgrimage, dwells in forests, renouncing the world, only wanders and wavers. How can his filthy mind become pure ? It is only the love of one's fellow creatures which make him pure.

Love of God : The highest object of life is to love God. But, how to love God ? Love means service. Those who love the Lord love everybody. There can be no love of God without active service. We should do active service (to humanity) within the world, if we want a place in heaven. We cannot get to heaven by mere talk, we must practise righteousness, if we want salvation.

Characteristics of righteous : Besides performing meditation on God and service of human beings, a righteous soul refrains from treading on the path of evil, does good and practises honesty, humility and gentleness. Sweetness and humility are the essence of all virtue. Faith and

resignation are the characteristics of the holy. Patience is the virtue of angles (among men). By conquering the mind, we conquer the world. Without the fear of God, none shall be saved. It is His fear which keeps man stick to the path of righteousness. All men are liable to err. It is only righteous who are above error.

Give up Egoism : The man is himself responsible for error as also for virtue; By his own will (egotism) he degrades himself from the right conduct; by his own will he befools himself or becomes wise. Self-assertion leads man to action, right or wrong. Egoism is a great disease. But its remedy also lies within the man. God's grace to man is the only way to cure the disease. Therefore we should pray God for his grace and meditate on him so that we may become perfect, and free from any disease or error.

Give up all error of custom and thought : Nonesense is caste, and nonsense is the titled fame. What power has caste ? It is reality that is valued. Nobody on earth is without some worth. Even the lowest among the low has something worth. God's eye of mercy falls on those who take care of lowly. How can you call even woman inferior, when it is she who gives birth to great men ?

Give up all sense (error) of custom, my friend. The enjoyment of that food is evil which gives pain to to the body and evil thoughts to the mind. The wearing of that dress is evil which gives pain to the body and evil thoughts to the mind.

Follow Truth : Truth is the remedy of all evils; only truth can wash away our sins. Falsehood exhausts itself, only truth prevails in the end. Truth never gets old. Truth is higher than everything; but higher still is true living. That is being true, when the truth (True One) is in the heart, when the filth of falsehood departs, and the life is made clean. That is being true, when man fixes his love on truth, and finds pleasure in hearing of the Name (of True One) .. That is being true, when man knows how to live, and preparing the field of life puts the seed of righteousness (Godliness) into it. That is being true, when one seeks and receives true instruction, understands mercy to living things, and performs acts of charity. That is being true, when man resides at the sacred font of sperit, when, ... he abides in peace.

Self-sacrifice : Death is privilege of brave men, provided they die for a right cause.

Guru Nanak on Yoga : There has been a great influence of Yogis on the socio-religious and cultural life of the people. Their asceticism and renunciation, their display of yogic **feats** and occult powers, their magic and mysticism attracts every Indian. The professional yogis generally follow the ancient tradition of *'dark Tāntrism'* and it is by their magical performances and ritualistic patterns that they degenerate the social life and morals of the people. Guru Nānak called them to the path of enlightenment, honesty and righteous action and pleaded that the lure of miraculous powers was a great hinderance in the path of spiritual attainment. The Guru taught them that only the practice of love and truth in the daily life could lead the man to salvation. Guru Nānak uses the word *Yoga* in the sense of self-control or 'restraint through self-will'. He rejects the outer Yogic symbols as all useless and says that the real path of Yoga comprises moral and spiritual discipline. A clean mind and a clean heart shows the real self of man. This is the fundamental principle of *Patañjali Yoga* as well as Sikhism. This objective is achieved, according to Patañjali, by performing Yogic practices, and according to Guru Nānak, by practising moral and spiritual discipline. Guru Nānak's Yoga, is known as *Gurumukh Yoga, Gurumata Yoga* and also *Sahaja Yoga.* The first two mean the Yoga of Guru's Wisdon (*Gurumata*). The Guru's concept of *Sahaja Yoga* is mere Yoga of self-discipline and clean moral life. The Guru condemns *shaṭ-karma, Prāṇāyāma* and *kundalinī Yoga,* and explains in his hymns a new and ethical significance of Yoga. The path of *Sahaja-Yoga.* according to him, is attaining the poise of the mind after obstructing it from the desires for material objects. This path involves, he says, neither renunciation of the world, nor retiring to mountain caves or dark forests, nor inflicting excruciating torture on oneself for self-purification. Guru Nānak denounced renunciation, asceticism and ritualism and insisted on righteous living. By stressing the *Nāma-smaraṇa* (reciting the name of the Lord) he sought to wean away people from the empty formalism of religion. The Guru discarded the elaborate rituals of *Hatha Yoga* which are devoid of the substance of the spiritual and moral life, and disapproved the practice of Yoga because in no way it helped a Yogin to free himself from selfishness and egoism, and in the attainment of the spiritual goal. In Guru Nānak' words:

"Yoga is neither ... ...nor ...
If one remaineth detached in the midst of attachments, then, verily,
One attaineth to the true state of Yoga.
One becometh not a Yogi by mere talk.
If one looketh upon all the creation alike, he is acclaimed as a true Yogi ... (*Ādi Grantha*, 730)

The Guru asks the Yogis to have some inner moral worth and character element corresponding to their hypocritical forms :-

"Thy ear-rings of contentment, humility thy bowl, thy wallet,
'intent on God' ... the ashes thou smear,
And thought of death, the coat thou wear,
Chastity thy way and faith thy staff,
And if thou seekest the Ayee's Panth,
The One in each and all thou hast to see;
And conquer the self in thee;
The world then would thine be ...
At another place, Guru Nānak addresses the Yogis:
"O Yogi, pierce thy heart, for thy rings,
And let thy body be thy coat,
And discipline thy five disciples, ...
And let thy mind be thy staff (to lean upon) ...."
Why all this pious show ? Why engage thyself in false prattle,
Which removes not thy mind's doubt ?
Why run about in greed here and there ...

Guru Nānak laid great stress on the moral and ethical values. According to him *Yama* and *Niyama* form the essential characteristics of an ideal man. *Shaucca* (physical and mental purity), *santosha* (contentment or serenity) and *tapa* (control over the senses and passions) comprise the *Yoga niyamas*. He lays great stress on the purification and discipline of the body, and believes that if the body is pure and under control, the mind will automatically be controlled. He says: 'within one are the demons of wrath and ego', who are to be killed. And one should discourse on Wisdom and practise chastity, charity and self-control, and subdue desire.

The Guru says ... 'The intellectual purifies himself through knowdge, while the Yogi keeps himself pure through celibacy.'

Bibliography :-

1. *Guru Nānak's Religion in his own words* by Tej Singh. The Cultural Heritage of India, (Shri Ramkrishna Cent. Memorial) Vol. II. (Pp. 228 ff.)

2. *Yoga of Guru Nānak* by Randhir Singh Chand, in *Parakh* (A Research Bulletin in Panjabi), Vol. I, 1971.

3. *Guru Nānak and the Siddhas* by Bhai Jodh Singh, a paper read at the Inter-national Seminar on Guru Nanak's Life and Teachings organised by Panjabi University, Patiala, Pp. 2-3, p. 17,

4. *Sikhism and Yoga* by Dr. Trilochan Singh, a paper read at the International Seminar on Guru Nanak's Life and Teachings..., Patiala.

5. *Guru Nanak, His Personality* and *Vision*, by Guru Bachen Sing Talib, ib, P. 18

6. *Guru Nānak and the Sikh Religion*, by W, M. Mc Leod. Pp. 157-58

(*Contd. from Page iv*)

On a previous occasion, on Thursday, the 18th May, '72, an enlightened discourse on the Pratyabhijñā System of Shaiva Philosophy was held here under the auspices of the Sharada Peetha Research Centre. The great living Shaiva Philosopher of Kashmir, Shri Swami Lakshman Ji, spoke on *Pratyabhijnā Kārikā* I, i, (*Upodgaata*) of Utpaladeva. Earlier the subject was introduced by Dr. R. K. Kaw, Director of the Centre, who has conducted research on Utpalācharya's Pratyabhijñā System. Mr. and Mrs. John Hughes were also present. Shri D, N. Dhar who presided over the meeting, Prof. J. N. Ganhar (convener); Mr John Hughes and Prof. B. N. Shastri also spoke on the occasion. Shri Narayan Joo recited a poem,

No decision has been taken yet about the date when the World Buddhists Conference may be called by the Centre again. Last year the Preparatory Conference of the Seventh Budnhist Council was held from 28th to 31st July, the "*Proceedings*" of which are still in press. The Supplementary volume of the Series relating to the said Conference will be out in due course.

LITERARY REVIEW

'Triad of Time, Space and Matter' by Prof. J. L. K. Jalali, Pd. Kāla Kendra, Karannagar, Srinagar, Kashmir (India), 1971, Pp. 114, Rs. 7 . 50.

Prof. J. L. K. Jalali, M. A., is a writer of several works on different subjects. In his latest philosophical publication, The Triad of Time, Space and Matter, he has described Time as God, and given a new interpretation to Space and Matter. As a book on religious philosophy the Triad gives a new concept altogether, and emphasizes that all creation proceeds from Time (Kala) in combination with his Energy, Kham (space) which envelops Matter. He has made the five basicals of Earth, Water, Fire, Air and Ether (*Ākāsha*) as concentric spheroids or regions, with Earth as the Centre. The Hindue idea of the four ages (Golden, Silver, Copper, and Iron) and *Sānkhya gunas* (attributes of Matter), etc. is also discussed in this thought-provoking book.

The book is of great value to the students of philosophy, Eastern and Western, as well as for general readers.

Dr. R. K. Kaw

Sharada Peetha Research Centre, Karannagar

Deptt. of Post-Graduate Studies and Research in Sanskrit

NOTICE

Admissions to Post-Graduate classes in Sanskrit (Session 1972-73) will remain open, for M. A. Previous, upto 15th August, 1972, and for M. A. Final within ten working days of the announcement of M. A. Previous results. Students intending to join the Department are advised to obtain the Admission forms and prospectus from the Centre against the payment of Re 1/-, For further details contact the undersigned from 5 to 6-30 p. m. on any working day. Lecture hours will be fixed in the evenings, to facilitate employed teachers also to join.

This year one of the students of this centre has appeared in M. A. (Sanskrit), Previous Examination, of the Jammu University. as a private candidate. Students preparing for Ph. D. degrees of any University can join the centre for guidance at any time.

Sharada Peetha Research Centre, Srinagar, is included in the list of approved Institutions in the State for Post-Graduate Studies in Sanskrit, in Srinagar, along with the Department of Sanskrit, Jammu University, Jammu vide P. 112 of **Sanskrit in India, Rashtriya Sanskrit Samsthan,** Ministry of Education and Social Welfare, New Delhi, 1972.

Head of the Post-Graduate Deptt. of Sanskrit.

Applications are also invited for M. Ind. (Indology) and D. Ind. courses which will start at the Centre from 15-7-72. A prescribed form of Application together with the prospectus can be obtained from the Centre on payment of Rs. 5/-.

Head of the Board of Indological Studies

Ah. 1, i

उपोद्घातः (प्रत्यभिज्ञकारिकायां ज्ञानाधिकारे प्रथममाह्निकम्)

1 *Meaning and Purpose of Pratyabhijñā :*

कथंचिदासाद्य महेश्वरस्य दास्यं जनस्याप्युपकारमिच्छन् ।

समस्तसम्पत् समवाप्तिहेतुं तत्प्रत्यभिज्ञामुपपादयामि ॥१॥

योजना संक्षिप्तार्थश्च :-

कथंचित् (परमेश्वरप्रसादादेव[1] अथवा स्वात्मनः प्रसादादेव[7]) महेश्वरस्य दास्यं (ईश्वरप्रत्यभिज्ञादर्शनस्यपात्रताम् अथवा स्वातन्त्र्यपात्रताम्[2]) आसाद्य (परिपूर्णतया सादयित्वा, अथवा स्वयंलब्ध्वा), जनस्य[3] (संपत्तिरहितस्य तस्मात् पारतन्त्र्यादि-दुःखैः पीडितस्य अखिलस्य लोकस्य) उपकारम् अपि इच्छन्, समस्तसंपत्[4] (सर्वं ऐश्वर्यं तस्य, स्वातन्त्र्यसंपत्ति-रूपा-सिद्धिः तस्याः, परमार्थलाभः[5] तस्य) समवाप्तिहेतुः (सम्यग् 'अवाप्तिः' - विमर्शरूढिः, सैव हेतुः, ताम्) तत् (तस्य महेश्वरस्य, स्वात्मनः वा) – प्रत्यभिज्ञाम् उपपादयामि (संपादयामि) ।

Trans:- Somehow (viz. by the grace[6] of the Lord. the Self), having myself become a deserving recipient of the Lord's gift of the highest knowledge (of Self-recognition) or freedom, wishing to render service (do good) to humanity (suffering from want and dependence on others) I am setting forth the doctrine of *Self-recognition* (*Pratyabhijñā*[8]) as a means of achieving affluence and freedom (*svātantrya-sampatti*), viz. all that is of highest value (*paramārtha-lābha*).

(Note :- A human being suffers owing to dependence on others (*pāratantrya*) and inferiority complex. Pratyabhijñā teaches that freedom (*svātantrya*) is the essential nature of Self. The individual is the architect of his own fate.)

K 1—1. *Pvṛ (Ud)*; 2. दीयते अस्मै स्वामिना सर्वं यथाभिलषितम् इति दासः तस्य भावः (दास्यम्) इत्यनेन परमेश्वररूपस्वातन्त्र्यपात्रता उक्ता (*Pv 1,14)*

3. अनवरतजननमरणपीडितस्य (*Pv I,15*)
(suffering from incessant births and deaths — Ag)

4. समस्ताः— पूर्णतादिरूपाः सर्वाः (*Bh I,33*); 5. *Pvṛ (Ud)*- १, संपत्तिः सिद्धिः (*Pv 1,15*) तां तां विभूतिं परविभूतिपर्यन्ताम्—(*Pv II, 272-73*).

२, परापरसिद्धिप्रदायिनी *(Pv II, 275)* ३; परापरसिद्धिलक्षणा जीवनमुक्तिविभूति *(Pv II 272-73)*

(i. Prosperity, fortune, success and happiness; ii. both the higher and lower spiritual powers, and iii. the glories of the liberated life).

6. प्रसाद, अनुग्रह, शक्तिपात, 7. परमेश्वरूपः निजात्मैव *(Bh 1, 3)*

8. The term "*Pratyabhijñā*" is used, for the first time, in philosophic sense by Buddhists. According to them the special feature of knowledge ('*saññā*', the Pali form of '*sajñā*' meaning the 'conceptual knowledge') is the *recognising* (*paccabhiññā*), the Pali form of *pratyabhijña*' by means of a sign (*abhiññānena*', the Pali form of '*Abhijñānā*'). According to another explanation, a recognition takes place by the inclusion of the totality of the aspects of a thing. (See *History of Indian Philosophy* by S. N. Dass Gupta, P. 98)

Somānanda uses the term *Pratyabhijñā*, for the first time and once only, in his *Śivadṛṣṭi*, in a special philosophic sense, for the realization of the identity of this world, consisting of multiple objects —sentient and insentient, with the Supreme Being (Reality), by means of the processes of *perception* or direct observation (*dṛṣṭa*) of one of His aspects, viz. His *prakāshamanatā* (omnipresence), and *remembrence* (*smarṇa*) of His other aspects, His *sarvajñatā* (ominiscience) *sarvashaktimatta* (omnipotence), etc., as known from scriptures -

तस्माज्ज्ञेयं समग्रैकयवस्तु शैवं व्यवस्थितम् ।
दृष्टस्मरणयोरैक्ये स्थिते तदुपपद्यते ।
तथा सा प्रत्यभिज्ञानात् स एवायमिति स्थितिः ॥ *(Śd IV, 118-120)*

In *recognition* the processes of *perception* (*dṛṣṭa*) and *remembrance* (*smaraṇa*) are associated or unified.

Utpaladeva uses the term *Pratyaibhijñā* in the sense of revealing the powers of Self—powers of knowledge and action (*dṛkkriyātmikā shakti*) :-

शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते । *(Pk I, 3)*

Abhinavagupta explains the term Pratyabhijñā as follows :-

अ] तस्य महेश्वरस्य 'प्रत्यभिज्ञा' प्रतीपमात्माभिमुख्येनज्ञानं प्रकाशः प्रत्यभिज्ञा । प्रतीपम इति – स्वात्मावभासो हि न अननुभूतपूर्वो ऽविच्छिन्नप्रकाशत्वात्

तस्य, स तु तच्छक्त्यैव (माया शक्त्या स्वातन्त्र्यरूपया) विच्छिन्न इव विकल्पित इव लक्ष्यते... ।

('Tasya' means 'of Maheśvara',; '*Prati*' (*pratīpam*) means 'backward'— in the inverted order or indirectly-i. e , that which was already known before but was forgotten (due to *Moha* or *Māya* - *shakti*) and is now remembered; 'Abhi' (abhimukhena) means 'directly', that which is cognised now; '*Jñānam*' means '*Prakashah*', light of consciousness, i. e. awareness.)

अथवा प्रतीपं ज्ञातस्यापि विस्मृतस्येव छादितस्येव पुनः आभिमुख्येन न तु स्मर्यमाणतया अपितु स्फुटत्वेन ज्ञानं प्रत्यभिज्ञानं...

(*Pv*-I, 20 Fn. 44)

ब] प्रत्यभिज्ञा च - भात-भासमानरूपानुसंधानात्मिका, स एवायं चैत्र इति प्रतिसंधानेन अभिमुखीभूते वस्तुनि ज्ञानम्... ।

Recognition consists in the unification of what appeared before with what appears now, as in the judgement 'This is the same Chaitra, (known before)'.

ज] इहापि प्रसिद्धपुराण सिद्धान्तागमानुमानादिविदितपूर्ण-शक्तिस्वभावे ईश्वरे सति स्वात्मन्यभिमुखी - भूते तत्प्रतिसंधानेन ज्ञानम् उदेति, नूनं स एव ईश्वरोऽहम् — इति । (*Pv*—I, 20. 21)

(The Lord as possessed of supreme power is known from the Purāṇas, Siddhāntas, Āgamas as well as reasoning, inference, etc. and the Self is a fact of everybody's direct experience. Recognition (P*ratyabhijñā*) arises when the two experiences, the knowledge of the Lord as Supreme Power and the awareness of one's own Self, are unified in one's experience: 'Certainly I am that very Lord').

The experiences of direct perception (*dṛṣṭa*) and remembrance (*smaraṇa*) are unified in the experience of 'recognition':-

स्मरणानुभवारूढा सामानाधिकरण्यधीः ।
संस्कारेंद्रियजन्या च प्रत्यभिज्ञा प्रकीर्तिता ।

(*Pv* I, 20 Fn)

Pratyabhijñā is, therefore, 'Recognition of Self as Maheshvara (the great Lord), because he possesses the powers of knowledge and action' :—

कर्तरि ज्ञातरि आत्मन्यादिसिद्धे महेश्वरे ।

अजडात्मा निषेधं वा सिद्धिं वा विदधीत कः ॥२॥

योजना :- कर्तरि ज्ञातरि आदिसिद्धे[1] (पूर्वसिद्धे) महेश्वरे (स्वातन्त्र्ययुक्ते) आत्मनि सति, अजडात्मा (चेतनः, अजडात्मवादी वा, वैशेषिकादेः सांख्यादेः बौद्धादेर्जडः आत्मा, तान् विहाय[3]) कः निषेधं वा सिद्धिं वा विदधीत (कुर्यात्)।

When *Ātman* (Self) is already a fact of everybody's experience, as possessing powers of action and cognition and having freedom (*svātantrya*) to use his powers, which sensible person (other than a Bauddha, Vaiśeṣika, and Sāṅkhya, according to whom Ātman is not sentient) would deny or establish the existence of such a being?

किंतु मोहवशादस्मिन्दृष्टे ऽप्यनुपलक्षिते ।

शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते ॥३॥

योजनाः- दृष्टे अपि, किन्तु मोहवशाद् (माया-व्यामोहाद्) अनुपलक्षिते (सर्वथा हृदयंगमीभावमप्राप्ते), अस्मिन् (आत्मनि) शक्ति (असाधारण-दृक्क्रियात्मिकाया शक्ति) आविष्करणेन (प्रदर्शनेन)[1] इयं प्रत्यभिज्ञा उपदश्यते (निरूप्यते) ।

K I ctd — तदयं प्रमाता ज्ञानक्रियाशक्तियोगाद् ईश्वरः इति—

(Pv 1, 43)

Thus it is established that Maheshvara is the Self of all creatures, since all their activities follow from their powers of will, knowledge and action (which constitute their divine inheritence) :-

इच्छा-ज्ञान-क्रिया पूर्वा यस्मात्सर्वाः प्रवृत्तयः ।

सर्वेपि जन्तवस्तस्मादीश्वरा इति निश्चिताः ॥ (*Pv I 43Fn*)

K 2-1, पूर्वसिद्धस्य (Known before) *Pvr*; अविच्छिन्नप्रकाशे (whose light (consciousness) is uninterrupted) (*Pv* I, 34); 'eternal' (Pandey)

2, ज्ञानं क्रिया च स्वसंवेदनसिद्धमैश्वर्यं, (*Pvr*); तदयं प्रमाता ज्ञान-क्रियाशक्तियोगाद् ईश्वरः इति (*Pv I, 43*); स चायं स्वतन्त्रः । स्वातन्त्र्यं च अस्य अभेदे भेदनं भेदिते च अन्तरनुसंधानेन अभेदनम् —इति ... तदेव अस्य पारमेश्वर्यं मुख्यमानन्दमयं रूपम् -इति— (*Pv* I 31); (3) *Bh* I, 55

Though the powers of Self are already known, yet they are hidden from awareness due to delusion or forgetfulness (*moha*); Pratyabhijñā is, therefore, set forth to reveal those powers of Self.

Maheshvara is the Self of all sentient and insentient :-

तथाहि जडभूतानां प्रतिष्ठा जीवदाश्रया ।
ज्ञानं क्रिया च भूतानां जीवतां जीवनं मतम् ॥४॥

योजना :- तथाहि (दृश्यतां किल), जडभूतानां प्रतिष्ठा (अवस्थानम्) जीवदाश्रया ('जीवन्तं' प्रमातारमाश्रित्य भवति)[1] । ज्ञानं क्रिया च जीवतां भूतानां जीवनं मतम्[2] ।

Ques. This world comprises multiple objects of experience, sentient and insentient. It is only sentients who possess powers of knowledge and action; Insentients do not either possess the power of knowledge, or the power of action. How is it then possible to establish that *Maheshvara* is the Self of all?

Ans. It is an evident fact that the existence of insentients depends upon sentient beings; and (the powers of) knowledge and action are admitted to be the very life of living beings (sentients).

K 3 1, शक्त्स्याविष्करणेन असाधारण—प्रभावाभिज्ञापनख्यापनेन (*Pvr*)
(i, e. revealing the extra-ordinary powers or profounder faculties of Self).

कथं शक्तेः .. दृक्क्रियात्मिकाया (शक्त्या) 'आविष्करणेन'...

(bringing into awareness higher powers of comprehension (दृक्) and action (क्रिया)) (Pv I, 37)

मोहापसारणमात्रमेतत्
(If is the mere removal of the veil of obscuration, *moha* or *māyā*).

Note :- Pratyobhijñā, therefore, means to become aware again of the (profounder) powers of Self (*Maheṣvara*), which are not unknown before (*nānānubhūta-pūrvah*)' but which are obscured by the veil of *moha* or *māyā*.

(In this view the insentients also possess the essential characteristics of *Maheshvara.*)

तत्र ज्ञानं स्वतः सिद्धं क्रिया कायाश्रितासती ।
परैरप्युपलक्षयेत तयान्यज्ञानमूह्यते ॥५॥

योजना :- तत्र (तयोर्ज्ञानक्रिययोर्मध्ये) ज्ञानं स्वतः सिद्धम् । क्रिया अपि (स्वतः सिद्धा, सा) कायाश्रितासती परैरुपलक्षयेत । तया (क्रियया)

K 4 1, तेषां 'जडभूतानां' चिन्मयत्वेऽपि, मायाख्यया ईश्वरशक्त्या जाड्यं प्रापितानां 'जीवन्तं' प्रमातारमाश्रित्य 'प्रतिष्ठा' तत्प्रमात्राभिमुख्येन अवस्थानं, ततो जडा नाम न पृथक् सन्ति ।

(*Pv I*, 41·42)

The commentator says that the insentient objects, though they are essentially of the nature of sentience (consciousness), yet they are reduced to the state of insentiency by the power of the Lord called *Māyā Śakti* They, therefore, have their being only as related to and dependent upon sentient subjects Hence insentient objects do not have independent existence

2, जीवनं च जीवनकर्तृत्वं तच्च ज्ञानक्रियात्मकं, यो हि जानाति च करोति च स जीवति—इत्युच्यते । तदयं ज्ञानक्रियाशक्तियोगाद् ईश्वरः- इति

(*Pv I*, 43)

The subject is characterised by life, that is the act of living which consists of knowing and doing. For, only he is said to be living who knows and acts, Therefore, the individual subject is the Lord, because he possesses the powers of knowledge and action. The Lordliness (*Māheshvarya*) is essentially the possession of these two powers in relation to all objects.

अन्यज्ञानम् ऊह्यते 'गम्यते[1]' ।

Ques. How do you establish the existence of powers of knowledge and action in the individual subject due to which he can be said to possess lordliness (*Maheshvarya*)?

Ans. Out of these two powers, the power of knowledge is self-established; and the power of action (Which is also self-established), is perceptible to other perceivers, as it is associated with a particular body. From that (action) the presence of (the power of) knowledge in others is inferred

---

K 5 1, तत्रापि प्रत्यक्षाज्ज्ञानमात्मसंवेद्यं परत्रापि क्रिययैव प्रसिद्ध्यति—इति सिद्ध एव (*Pvr*); 2, तत्र जानामि — इत्यन्तः संरम्भयोगोऽपि भाति ... स च संरम्भो विमर्शः क्रियाशक्तिरुच्यते तेन आन्तरीयक्रियाशक्तिः ज्ञानवदेव स्वतःसिद्धा स्वप्रकाशा, सैव तु स्वशक्तया प्राणपुर्यष्टकक्रमेण शरीरमपि - संचरमाणा स्पन्दनरूपा सती व्यापारव्याहारात्मिका ... सा च परशरीरादि - साहित्येन अवगता स्वं स्वभावं ज्ञानात्मकमवगमयति । (*Pv I, 46-47*)

In the cognitive experience such as 'I know', there is consciousness of its association with a stir (*saṁrambha-yogaḥ*) also. This stir (*saṁrambha* or *spanda*) is called *Vimarsha*. It is the power of action Therefore, says the commentator, internal power of action, like that of cognition, is self-established and self-shining That very internal power of action, because of its inherent power, enters into body, through the vital air and 'the group of eight' and being of stirring nature in itself, become directly perceptible as physical action in the sphere of *Māyā*. That physical action, when seen in another person's body, logically makes us infer the presence of the power of knowledge (*jñāna*) which is its essential nature.

(Pandey - *Bh* III, 17)

'The group of eight'—comprises five *prāṇas*, the group of sense organs the group of organs of action and *Buddhi* (mind).

Ah. I, II

पूर्वपक्षविवृत्ति : (प्रत्यभिज्ञाकारिकायां ज्ञानाधिकारे द्वितीयमाह्निकम)

The Prima Facie View—the Existence of Atman Refuted :-

The Buddhist Saugata refutes the view of Shaivātma-vādin that there exists a permanent subject (Self) :-

ननु स्वलक्षणाभासं ज्ञानमेक परं पुनः ।
साभिलापं विकल्पाख्यं बहुधानापि तद्द्वयम् ॥

नित्यस्य कस्यचिद्द्रष्टु-स्तस्यात्रानवभासतः ।
अहं - प्रतीतिरप्येषा शरीराधवसायिनी[6] ॥

योजना :- ननु स्वलक्षण-आभासं ज्ञानम् (निर्विकल्पकम्) एकम्, पुनः परम् (अन्यत्) साभिलापं (शब्दनरूपेण सह वर्तते) विकलपाख्यम् (सविकल्पकम्) बहुधा (स्मृतिसंशयोत्प्रेक्षादिबहुभेदं), तत द्वयम् अपि नित्यस्य कस्यचिद् द्रष्टः न (भवतः), तस्य अत्र अनवभासतः, एषा अहं प्रतीतिरापि शरीरादि अवसायिनी (भवति) ।

(Saugata Purvapakṣin says, it is not right to say that there exists a permanent self-luminous Self. There are only the chains of indeterminate and determinate cognitions, but there is no substratum of the cognitions, nor any permanent being as cogniser apart from the fleeting cognitions.)

Trans :— (There are only two kinds of cognitions); one is (indeterminate) cognition, which manifests itself in its essential nature (*svalakṣaṇābhāsam jñānam*) characterised by the limitations of time, space and form[1] (Being self-confined it is not applicable to others[2]) It is one (*ekam*), i. e has no variety[3]. The other (*param*) is the determinate cognition (*vikalpākhyam*), which admits of linguistic expression (*sābhilapām*)[4]. It is of many kinds (*bahudhā*) such as

1) स्वरूपसंकोच भागि 'लक्षण' देशकालाकार-रूपं यस्य तस्य 'आभासः' प्रकाशनम् अन्तमुखं यस्मिन् बहिमुखीन स्वरूपधारिणि ज्ञाने । *Pv*, I, 54;

2) 'स्वं' अन्याननुयायि । *Ibid.*

3) 'एकं' - विषय भेदेऽपि एकजातीयं स्वरूपे । *Ibid.*

4) 'साभिलापं'-अभिलापेन संजल्पात्मना शब्दनरूपेण सह वर्तते । *Ibid.* 55

remembrance, doubt, imagination, etc.).[5] Neither of these two (chains of cognitions) belongs to a permanent perceiver (Self), because none such is experienced. As regards the I-consciousness *(aham-pratītiḥ)* (which persists in different experiences like "I am thin" *(kṛso'ham)* "I am happy" *(sukhyaham)* and so on, it has reference only to (cognitions pertaining to) the body (or mind), etc.[6 & 7]

अथानुभवविध्वंसे स्मृतिस्तदनुरोधिनी ।
कथं भवेन्न नित्यः स्यादात्मा यद्यनुभावकः ॥ ३ ॥

योजना :—अथ अनुभवविध्वंसे (सति) तद् (अनुभव) अनुरोधिनी [1] स्मृति कथं भवेत,—यदि अनुभावकः आत्मा नित्यः न स्यात् [2] ?

The Śaivatma-vādin says :— (At the time of remembrance) when the direct perception ceases to exist, how can there arise memory, which closely follows the direct perception, if the perceiving Self were not permanent ?

K 2–5 स्मृतिसंशयोत्प्रेक्षादिवहुभेदम् *Pvṛ*

6. शरीरसन्तानो वा कृशोऽहम्...ज्ञानसन्तानो वा सुख्यहम्–इति प्रतीतेः । *Ibid 57-58*

7, ज्ञानमेकं स्फुटावभास–स्वलक्षणानुभवरूपं निर्विकल्पकं ते कथयन्ति । अपरं तु शब्दारूषणाया स्मृति–संशयोत्प्रेक्षादि–बहुभेदं विकल्पसंज्ञम् । उभयमप्येतन्न युज्यते बोधरूपज्ञानातिरिक्तस्यान्यस्य संबन्धितया, तस्यानुपलब्धेः, कोऽसौ स्थिर आत्मा ? साभिलापाहंप्रत्ययेनापि शरीरादिक–वेद्यवस्तूत्तीर्णो वेदयिता न कश्चिल्लौकैरवधार्यते ॥ *Pvṛ*

K 3–1. 'तदनुरोधिनी'-पूर्वानुभवावष्टम्भधर्मा *(i. e.* which retains the nature of the former direct perception) *Pvṛ*

अनुरुन्धाना–अस्यपदमनुसरन्ती , अपेक्षमाणेति यावत् (which closely follows the direct preception ; which depends upon the direct preception). *Bh*

अनुभवप्रकाश एव स्मृतौ प्रधानम् (the light of the former preception is the chief characteristic in rememberance). *Pv I, 60*

2. स्मृतिकाले पूर्वानुभवनाशात्कथं...स्मृतिर्जायेत यदि तदापि तदनुभवबोधो नावर्तेत, यश्च अनेक–कालस्थायी बोधः स एव आत्मानुभविता (How can there arise memory, if the knowledge of the former direct preception would not turn up in the later experience—*i. e.* remembrance. The knowledge which lasts in different times—former and the later—that is the experiencing Self). *Pvṛ*

(The Śaiva means to say that remembrance arises, because the Self (*Ātmaṇ*) persisted from the former direct perception to the later remembrance as witness (*dṛṣṭā* or *sākṣī*). The experience of remembrance, in fact, shows that the knowledge of the former direct perception is retained in the permanent perceiving Self, which is revived in the later experience of remembrance).

सत्यप्यात्मनि दृङ्नाशात्तद्द्वारा दृष्टवस्तुषु।
स्मृतिः केनाथ यत्रैवानुभवस्तत्पदैव सा ॥ ४ ॥

योजना :— (अत्र सिद्धान्तिनं पूर्वपक्षवादी पृच्छति) आत्मनि सति अपि, दृग् (अनुभवः) नाशात् तद् (अनुभव) द्वारा दृष्टवस्तुषु केन स्मृतिः भवति ? अथ यत्रैव (विषये) अनुभवः तत्पदैव सा (स्मृतिः)[1]।

(The Saugata replies the Śaivātma-vādin :—) Even if there exists a permanent Self, the direct preception having ceased to exist, how can there arise memory of things, experienced through that (preception)? (The Saugata himself gives the reason for the rise of memory:) He says, remembrance depends upon (refers to) the same thing (as its object) that was the object of the former direct perception. (For this reason, the Saugata thinks that, although the direct perception of the former time does not exist at the time of the later remembrance, it can still be the object of the remembrance *(asato-'rthānubhavasya viṣayena sā viṣaya-vatī)*, as such there is no need of assuming the existence of *Ātman*.

K 4-1. बोधात्मनि सत्यप्यात्मनि अर्थाभासनाशात्...सा स्मृति निर्विषयैवेति *Pvṛ*
Even if there exists Self, the essential nature of which is knowledge, but the former preception together with its object is absent in *smṛti*. Hence. in the absence of the object, *smṛti* also cannot arise. The Saugata replies here, *smṛti* can have as its object that which was the object of the former direct perception, though it is not existing then; ("असतोऽर्थानुभवस्यविषयेण सा विषयवती").

यतो हि पूर्वानुभव–संस्कारात् स्मृति–सम्भवः।
यद्येवमन्तर्गडुना को ऽर्थः स्यात्स्थायिनात्मना॥ ५॥

योजना :–यतः[1] (यस्मात्कारणात्) पूर्वानुभव–संस्कारात् स्मृति–सम्भवः (तस्मात तद्विषय एव स्मृतेर्विषयः)[2]; यदि एवं, स्थायिनात्मा अन्तर्गडुना को ऽर्थः स्यात्?[3,4]

(Ātma-vādin questions here, "how can remembrance claim to have the same thing as its object that was the object of the former direct perception, which is not existing at the time of remembrance[1] ? The Saugata says:-) It is because the rise of memory is due to residual traces of the former direct. perception. (*pūrvānubhava smskāra*)[2] . (The Saugata, therefore, concludes:) If it be so, what is the use of a permanent Self, which is a superfluous entity (thing)[3] ?

ततो भिन्नेषु धर्मेषु तत्स्वरूपाविशेषतः।
संस्कारात्स्मृतिसिद्धौ स्यात्स्मर्ता द्रष्टेव कल्पितः॥ ६॥

योजना :—(संस्कारः गुणत्वाद् आश्रयमपेक्षते, य आश्रयः स कात्मा) (सुख–दुःख–ज्ञानसंस्कारादि) धर्मेषु ततः (आत्मनः) भिन्नेषु, तत् (आत्म)-स्वरूप–अविशेषतः संस्कारात् स्मृति सिद्धौ, स्मर्ता द्रष्टा इव कल्पितः स्यात्।[1]

(The Saivātma-vādin objects to this point: He thinks that residual trace is a quality and, therefore, needs a substratum. That substratum is the Self. The Saugata replies to this objection:)

K 5–1. कथं सा नष्टस्य अनुभवस्य विषयेण विषयवती इत्यत्र हेतुमाह। *Pv 29 Fn*

2. अनुभवात्संस्कारः संस्काराच्च स्मृतिर्जायमाना तं पूर्वानुभवमनुकुर्वन्त्यवगाहितविषयं तमनुभवम् अवभासयति। *Pvṛ*

3. अनुपयोगिना आत्मस्थैर्येण किम्। *Ib.*

What will the permanance of *Ātman* do here, which is useless?

4. संस्कारस्यात्मवादे ऽप्यङ्गीकरणात्तेनैव च सिद्धेः (स्मृतेः)

K 6–1. सुखदुःख-ज्ञानादि भिन्न—धर्माश्रयत्वेनाप्यात्मनो नोपयोगो भिन्नैरसंभिन्नस्यानुपजातविशेषस्य स्मृतावव्यापृतेः। *Pvṛ*

Ātman is supposed by the Ātma-vādin to be the substratum of attributes or qualities (*dharmas*) like pleasure, pain, cognition, etc., including residual traces, yet it is unaffected by them. It can be concluded from this that a permanent Self has nothing to do with remembrance which functions by residual traces only. So it is useless to suppose the existence of a permanent Self.

Qualities (*dharmas*) (like pleasure, pain, cognition as well as the residual traces) are different from (the supposed) *Ātman* (Self), because the essential nature of that (*Ātman*) is admitted by Ātma-vādin to remain unaffected by them (the residual traces and other qualities) (*tat-svarūpa-aviseśataḥ*). As remembrance is admitted to take place by residual traces only (without recourse to a permanent self as remember), so the rememberer is a mere fancy just like the perceiver.

ज्ञानं च चित्स्वरूपं चेत्तदनित्यं किमात्मवत् ।
अथापि जडमेतस्य कथमर्थप्रकाशता ॥ ७ ॥

योजना :—(आत्मनः ज्ञानशक्तिं निराकरोति) ज्ञानं च चित्स्वरूपं चेत्, किं तद् आत्मवत् अनित्यम् ?[1] अथापि एतत् (ज्ञानं) जडम्, (ततः) एतस्य अर्थप्रकाशता कथं स्यात् ?

(After refuting the existence of a permanent Self, the Saugata now refutes its possession of powers of knowledge and action. He first enamines the power of knowledge;—)

The Saugata says, if the power of knowledge be admitted to be of the nature of sentiency (*citsvarūpam*), then is it transient like Self? But, if it is admitted to be insentient, how can it make the objects manifest?

K 7–1. तेन यथा आत्मा किमनित्यः, तथा ज्ञानमपि किमनित्यम्, उभयोरपि अनित्यताधर्मो ऽनुपपद्यमानत्वेन पर्यनुयोगमात्रम् इति । *Pv I 69 Fn*

तदपि कस्मात् न नित्यम् ? न च द्वयोर्नित्ययो कश्चित् संबन्धः, कार्यकारणभावो हि असौ, नान्यः, तत आत्मनो ज्ञानं शक्तिर्–इति अवसन्नम् अदः । *Pv I, 69*

चित्स्वाभाव्ये ज्ञानस्य...आत्मन इव नित्यतादिप्रसङ्गः । *Pvs*

This line also implies that both *Ātman* and knowledge (*Jñānam*) (both of them being *citsvarūpa*) will be admitted as two separate permanent entities, in that case, it is not possible to assign one *(Jñāna-śakti)* as a quality to the other (*Ātman*).

अथार्थस्य यथारूपं धत्ते बुद्धिस्तथात्मनः।
चैतन्यमजडा सैवं जाड्ये नार्थप्रकाशता ॥ ८॥

योजना :— जडोऽपि एतत् (ज्ञानम्) इत्थं (सांख्यमत–अनुसारेण) अर्थस्य प्रकाशो भविष्यति—इति।

अथ बुद्धि यथा अर्थस्य रूपं (प्रतिबिम्बत्वेन) धत्ते, तथा आत्मनः चैतन्यम् (अपि धत्ते) (तस्मात् बुद्धिरेव स्वच्छत्वात्प्रकाशप्रतिबिम्बमपि परिगृह्णाति), एवं सा अजडा[1] सा (बुद्धिः) (अर्थचित्प्रतिबिम्बद्वयग्रहणेऽपि) जडैव, (बुद्धिः) जाड्ये न अर्थ-प्रकाशता (भवितुम् अर्हति)[2]।

'अथ' प्रश्ने, बुद्धिर्यथा बहिरर्थस्य रूपं धत्ते–प्रतिबिम्बत्वेन गृह्णाति, तथा अन्तः आत्मनः–भोक्तुः, चैतन्यम्–स्वरूपभूतां चेतनताम्, धत्ते, तथा च जडत्वेऽपि तस्या अर्थप्रकाशनं युक्तमेवेति भावः। *Bh I, 109*

(In the first case, the view point of the Bauddha is established: *viz.* that both Ātman and the power of knowledge are transient; the second case can be considered according to the view of the Sāṅkhya theory, that is to say that knowledge, though insentient in itself, yet illumines the external objects as follows:—)

If it be said that *Buddhi* assumes the sentiency of the Self exactly as it does the form of external object (as a reflection). (Because of its crystalline purity, it can receive the reflection of the self-luminous Self also.)

K 8–1. ज्ञानं बुद्धिः सा जडापि यथा विषयरूपच्छायां धते तथात्मनोऽपि चैतन्यच्छायामतोऽसावर्थप्रकाशः, तथा च तस्या चित्स्वरूपता स्यात्। *Pvr*

2. Another idea which seems to be in the mind of the teacher, is that insentient *Buddhi* can have no capacity to manifest objects, even if it receives the reflection of *Caitanya* from *Ātman*, just as a mirror receiving reflection of the flames of a burning fire, cannot have the capacity to burn. So in that case also we shall have to admit that *Buddhi* is itself sentient by nature, not that it is so because of the reflection of *Caitanya* of *Ātman*. *Buddhi* is to be admitted as sentient; otherwise how can it manifest objects?
अथ तत्प्रतिबिम्बेऽपि न तद्रूपापत्तिः, अग्निप्रतिबिम्बेऽपि दर्पणस्य दाहकत्वादृष्टेः। तर्हि सा बद्धिः अर्थचित्प्रतिबिम्बद्वयग्रहणे ऽपि जड़ैव। तत् स एव दोषो विषयव्यवस्था ततः कथम् इति सूत्रार्थः। *Pvi I, 78 Fn*

(But even the theory of reflection does not alter the Saugata's view against the permanence of Self. He thinks that it is not possible for *Buddhi* to receive reflection of sentiency from a source (Self) whose existence is not proved. With this idea in his mind he says :—)

Thus, the *Buddhi* shall have to be admitted itself as sentient, for in an insentient thing there cannot be the capacity of making the objects manifest (*Jādye nārtha-prakāśatā*).

क्रियाप्यर्थस्य कायादेस्तत्तद्देशादिजातता ।
नान्या ऽदृष्टेर्न साप्येका क्रमिकैकस्योवो चोचिता ॥ ९ ॥

योजनाः— क्रिया अपि कायादेर् अर्थस्य, तत् तद्देशादि–जातता, न अन्या, अदृष्टेः (प्रत्यक्षानुमानाभ्यामनुपलब्धेः[1]) । सा एका क्रमिका अपि च न एकस्य उचिता[2] ।

क्रियापि कर्त्री कायादेरर्थस्य, आदिशब्देन परिणामादि क्रियाविषयस्य, दुग्धादेर्ग्रहणम्, तेन कायदुग्धादेः पदार्थस्य ते ते च ते देशादयः तेषु जातता–तद्वैशिष्ट्यकृतोऽन्यः प्रादुर्भावो भवति, नवीनो न भवति । कुतः ? अदृष्टेः प्रत्यक्षानुमानाभ्यामनुप–लब्धेरिति । *Bha I, 114*

(Having examined the power of knowledge (*jñāna*), the Saugata now examines the power of action :)

Action also belongs to objects like body, etc., as it appears to be produced, as it were, from them (objects) in their association with different places, times and forms. For, nothing else is perceived.

The view that it (action) is one and successive and belongs to one (agent) is not also sound.

K 9–1. केवलं गमनपरिणामादिरूपा सा क्रिया, कायादीनां तु तत्तद्भिन्नदेशकालगता–पूर्वसत्तामात्रमेतदतिरिक्तस्यान्यस्यानुपलम्भात् । *Pvṛ*
एवं तद्देशतया तत्कालतया तदाकारतया च भाव एव भाति । *Pv I, 81*
2. नापि कालक्रमव्यापी चैकस्वभावश्च तस्या आश्रयो युक्तः । *Pvṛ*
अनेककाल–स्पृक्त्वं हि क्रमिकता, एकश्च तत्कालो ऽतत्कालश्च-इति कथं स्याद् इति । *Pv I, 83 Fn*

तत्र तत्र स्थिते तत्तद्भवतीत्येव दृश्यते।
नान्यन्नान्योऽस्ति संबन्धः कार्यकारणभावतः ॥ १० ॥

योंजनां :— तत्र तत्र स्थिते तत् तद् भवति इति एव दृश्यते न अन्यत् (क्रिया)। कार्यकारणभावतः अन्यः संबन्धः नास्ति [1]।

तत्र तत्र–तस्मिन् तस्मिन् मृतपिडादिरूपे भावक्षणे सति, तत्तत्–स्तूपकादिरूपः स स भावक्षणोऽस्ति, इत्येव–एतावन्मात्रमेव दृश्यते, अन्यत् – अतो व्यतिरिक्तं कार्यकारणरूपं किंचिन्न दृश्यते। ननु कार्यकारणभावव्यतिरिक्तो ऽन्यः कोऽपि संबन्धो भवतुव, इत्यत आह "नान्योस्ति" इति, कार्यकारण भावतो ऽन्यः संबन्धो नास्ति तस्यायुक्तत्वादिति भावः) *Bh. I, 117.*

(Having thus examined both, the power of knowledge and power of action, the Saugata now refutes the relation that may be supposed to exist between them and the Self (*Ātman*), so that by attributing these two powers to him, he may be said to be omniscient (*sarvajña*) and omnipotent (*sarva-kartā*).

Only this much is perceived that certain things exist before and the other things come into being later. (According to the Saugata's view) there is no relation other than that of cause and effect (The Saugata means to say that even this relation cannot exist between Knowledge or Action and the Self for the apparent reasons).[2]

K 10–1, पूर्वस्मिन् सति परस्य सत्तेत्येतावन्मात्रं ऽनुभवः, क्रियावच्च न क्रियाकारकादिसंबन्धः कश्चिद्भिन्नस्यास्यानुपलम्भात् कार्यकारणभावादृते नान्यद्वस्तूनां ज्ञातेयम्। *Pvr*

न च ज्ञानक्रियाभ्यां सह आत्मनः कार्यकारणभावः आत्मनस्तत्कार्यत्वाभावात् ज्ञानस्य च स्वसामग्रीकार्यत्वात्, क्रियायाश्च अभावात्,–इति न ज्ञानक्रियासंबन्धो यतो ज्ञातृत्व–कर्तृत्वे स्याताम्। *Pv I, 86*

The commentator gives the following reasons regarding the absence of any relation between knowledge or action and the Self :—

1. Because, the Self (*Ātman*) cannot be spoken of as the effect of knowledge or action;
2. Because, the knowledge is the effect of things necessary for its rise; and—
3. Because, there is no separate thing called action. *Bh III, 30.*

द्विष्ठस्यानेकरूपत्वात्सिद्धस्यान्यानपेक्षरणात् ।
पारतन्त्र्याद्ययोगाच्च तेन कर्तापि कल्पित: ॥ ११ ॥

योजना :— (संबन्ध:) द्विष्ठ: (द्वि–स्थ:), (स) अनेकरूपत्वात् (न चैकेनात्मना उभयत्र स्थितियुंक्ता); सिद्धस्य अन्य अनपेक्षरणात् (न च द्वयो: सिद्धयोरन्योऽन्यापेक्षा). पारतन्त्रादि–योअग।च्च (नापि स्वात्ममात्रनिष्ठयो: पारतन्त्र्यसंबन्ध:), तेन कर्तोपि कल्फ्त: (ततो यथा ज्ञातृत्वं कल्पितं तथा कंतृत्वम्–अपि इति, कथम् आत्मा सर्वेंश्वर इति [1]

Having thus refuted the arguments in support of the relation that may be supposed to exist between the powers of knowledge and action and the Self, the Saugata now argues against it in general as well as in special terms.

As a rule, relationship refers to two things (*dve-sthaḥ*). And that which exists in two must have multiplicity of forms (*aneka-rūpaḥ*). (It is not right to think that one *Ātman* is connected with both in relation). An established thing (*i.e.* a thing having independent existence-*siddha*) does not need another (*anyonyāpekṣā*). Nor is it related to another by relation of dependence (*pāratantrya*). Therefore, just as knower is a mere supposition and not real, so is actor also.



K 11-1. Explained according to *Pvr*

See, Kaw, R. K., *The Doctrine of Recognition*, pp 107ff 115ff (for Ah, I, i) and pp 123ff (for Ah. I, ii)

Verses by Shri Gopi Krishna:

A. "I but repeat what all religious creeds
Had once enjoined to regulate the deeds
Of mortals, who averse to leave their hold
On pleasures of the flesh, on power and gold,
Commit the same mistakes time and again,
Not knowing that they harm the evolving brain,
Thus forcing nature, to avert decay,
To use coersive measurers in some way".

("The shape of events to come")

B. "O, People of the world unite,
And pave the way to peace sublime;
Divided you yourself invite
Disastrous wars,unrest and crime.
"The barriers of race and creed,
Men into narrow grooves divide,
Where germs of fear and hatred breed;
And brothers from their brothers hide.
"Let no unhappy hearts weep,
Deprived of mother natures gifts,
Of sunshine, food and normal sleep,
Which tears the heart and causes rifts
"Man is of man his friend and guide,
And nature gives her bounties free,
But man with man does not reside,
Ev'n half so well as does the bee.
"Let hand touch hand and heart meet heart,
To make this earth a paradise,
And let each man here play his part,
To rid he world of fear and lies.
"Man must soon find the way to live,
Without fear and undue restraint,
And freely take and freely give,
Without compulsion or constraint,
"Hear what the winds and waves sing,
And what throughout the world resounds,
'Thou, crowning glory and supreme
Achievement of the nature's art."
They say - "Awake now from they dream
Of selfish ends, and clean thy heart."

("From the Unseen")

Sharada-Peetha



(1) Research Centre (for Indology) set up (Dec. 1958) ;

(2) International Board of Indological Studies set up (Feb 1971);

(3) "World Buddhist Centre " set up (Oct. 1971);

Printed at the Valley Printing Press, Srinagar, and published by Dr R. K. Kaw Director and Gen. Editor. Sharada Peetha Research Centre, Karan-nagar, Srinagar